



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE CHAMORRO LANGUAGE OF GUAM—IV

By WILLIAM EDWIN SAFFORD

VIII. — THE VERB — *Continued*

16. THE VERBAL INFIX **um**. — Transitive verbs with a definite object have inserted before the first vowel of the verb the particle *um* to express the past and present tenses of the indicative mode, providing that the action expressed by the verb has already been referred to or indicated. Thus, if a ship (*modong*) has been sighted and reported, the question is asked, *Hayi lumii i medong?* "Who saw the ship?", inserting the particle **um** before the first vowel of the word *lii* (see). If some one suddenly sights it, however, he says *Hulii i medong!* "I see the ship," in this case prefixing a verbal particle to the verb.¹

The infix **um** is also used with those intransitive verbs which lack the prefix *fan*, or a similar syllable (as *falágo*, run; *fatáchong*, sit), and it forms the infinite of all transitive verbs as well as of the intransitive verbs indicated.

This use of a verbal infix is a feature of the Chamorro language, separating it from all languages of Polynesia and Melanesia proper. Strangely, however, it is also a characteristic of the languages of the widely remote inhabitants of Madagascar, the Javanese, and the Khmers of Cambodia, as well as of the nearer Philippine archipelago. Examples of the use of verbal infixes in the languages referred to are:

Chamorro,	<i>chumule</i> ,	from the root <i>chule</i> ,	carry ;
Tagalog,	<i>bumasa</i>	from the root <i>basá</i> ,	read ;
Malay,	<i>pumilihan</i> ,	from the root <i>pilih</i> ,	choose ;
Javanese,	<i>humurub</i> ,	from the root <i>hurub</i> ,	flame ;
Khmer,	<i>samlap</i> ,	from the root <i>slap</i> ,	dead.

Of the common origin of the languages of Polynesia, Melanesia, and the Malay archipelago there can be no doubt. Many words

¹ See *American Anthropologist*, vol. 5, p. 310 (p. 22 of reprint), 1903.

common to all bear evidence to this fact in the same way as the words which prove the relationship of the languages of the great Aryan family. These words are not only names of common objects, such as sky, fire, fish, bird, but also the names of a number of economic plants, such as coconut, sugar-cane, yam, and, as we have already seen, the personal pronouns and the numerals. The similarity of the grammatical structure of the Chamorro language to that of the Philippine dialects and of other western idioms shows that the ancestors of the people of Guam did not accompany the ancient Polynesians or Melanesians in their exodus, but remained united with the original stock inhabiting the Malay archipelago and the Philippines, together with the ancestors of the settlers of Madagascar until the evolution of the grammatical features which now are common to these people, and of which not a trace is to be found in the eastern Pacific races. From what has just been said it must not be inferred that the vocabularies of the languages of Guam and the Philippines are closely allied. Outside of the primitive words referred to above, they have little in common.

In the following examples the first list includes verbs conjugated with the infix *um*; the second includes verbs having the intransitive prefix *fan*, or a syllable like it, which are conjugated without the infix *um*. In forming the tenses, the *infinitive* and the *preterite* or *past definite of the indicative* are derived directly from the definite, or urgent imperative; the *present* and *imperfect of the indicative*, which may be compared to the progressive form of the English ('I am laughing', or 'I was laughing'), implying continued action, are derived from the *indefinite*, or *suspended imperative*.¹

A.—*Infinitives with um.*

	ROOT IMPERATIVE.	REDUPLICATED ROOT SUSPENDED IMPERATIVE.	INFINITIVE AND PRETERITE.	PRESENT AND IMPERFECT.
laugh,	<i>cháleg,</i>	<i>cháchaleg,</i>	<i>chumáleg,</i>	<i>chumáchaleg.</i>
weep,	<i>táñgis,</i>	<i>tátan̄gis,</i>	<i>tumáñgis,</i>	<i>tumátan̄gis.</i>
lie down,	<i>áson,</i>	<i>áason,</i>	<i>umáson,</i>	<i>umáason.</i>
rise,	<i>kahúlo,</i>	<i>kahúhulo,</i>	<i>kumahúlo,</i>	<i>kumahúhulo.</i>
descend,	<i>túnog,</i>	<i>tútunog,</i>	<i>tumúnog,</i>	<i>tumútunog.</i>

¹ The difference between the two forms of imperative is explained under the heading 'Reduplication', *American Anthropologist*, vol. 6, p. 114 (p. 66 of reprint), 1904.

go,	<i>hánao,</i>	<i>háhanao,</i>	<i>humánao,</i>	<i>humáhanao.</i>
carry,	<i>chúle,</i>	<i>chúchule,</i>	<i>chumúle,</i>	<i>chumúchule.</i>
stay,	<i>sága,</i>	<i>sásaga,</i>	<i>sumága,</i>	<i>sumásaga.</i>
enter,	<i>hálom,</i>	<i>háhalom,</i>	<i>humáлом,</i>	<i>humáhalom.</i>
go out,	<i>húyong,</i>	<i>húhuyong,</i>	<i>humúyong,</i>	<i>humúhuyong.</i>
swim,	<i>nángo,</i>	<i>nánango,</i>	<i>numángo,</i>	<i>numánango.</i>
lament,	<i>úgung,</i>	<i>úugung,</i>	<i>umúgung,</i>	<i>umúugung.</i>
hide,	<i>atog,</i>	<i>átog,</i>	<i>umátog,</i>	<i>umátog.</i>
blaspheme,	<i>chátfino,</i>	<i>cháchatfino,</i>	<i>chumátfino,</i>	<i>chumáchatfino.</i>

B.—Infinitives without *um*.

	ROOT IMPERATIVE.	REDUPLICATED ROOT SUSPENDED IMPERATIVE.	INFINITIVE AND PRETERITE.	PRESENT AND IMPERFECT.
see (intr.)	<i>fanlí,</i>	<i>fanlíli,</i>	<i>manlí,</i>	<i>manlíli.</i>
read (intr.)	<i>fandílai,</i>	<i>fanánaitai,</i>	<i>manáitai,</i>	<i>mannaitai.</i>
write (intr.)	<i>fanúge,</i>	<i>fanúnuge,</i>	<i>manúge,</i>	<i>manúnuge.</i>
carry (intr.)	<i>fañule,</i>	<i>fañúñule,</i>	<i>mañule,</i>	<i>mañuñule.</i>
sit,	<i>fatáchong,</i>	<i>fatátachong,</i>	<i>matáchong,</i>	<i>matátachong.</i>
run,	<i>falágo,</i>	<i>falálago,</i>	<i>malágo,</i>	<i>malálago.</i>
arrive,	<i>fáto,</i>	<i>fáfato,</i>	<i>máto,</i>	<i>máfato.</i>
go on foot,	<i>famókat,</i>	<i>famómokat</i>	<i>mamókat.</i>	<i>mamómokat.</i>

Examples of the use of verbs with the infix *um* :

<i>Hayi tumataitai i lebbloko ?</i>	Who is reading my book ?
<i>Guaho tumataitai. Tumataitai yô.</i>	I am reading (it).
<i>Hayi kumano i kahet ?</i>	Who ate the orange ?
<i>Si Huan kumano. Kumano si Huan.</i>	John ate (it).
<i>Hayi tumaha i hayuho ?</i>	Who cut my wood ?
<i>Si tata tumaha. Tumaha si tata.</i>	Father cut it.
<i>Hayi tumuge ini na katta ?</i>	Who wrote this letter ?
<i>Tumuge i chêluho.</i>	My brother wrote (it).
<i>Hayi chumáchaleg guenao na guma ?</i>	Who is laughing in that house ?
<i>Chumáchaleg i famaguon.</i>	The children are laughing.

Examples of the use of verbs with the Infinitive :

<i>Malago yô umason.</i>	I wish to lie down.
<i>Munga umason.</i>	You must not lie down.
<i>Munga yô humanao.</i>	I won't go.
<i>Munga gui humalom.</i>	He won't come in.
<i>Munga sumaga si nana.</i>	Mother will not stay.
<i>Siña yô humuyong ?</i>	May I go out ?
<i>Siña hao sumaga giya hame.</i>	You may stay at our house.

Reduplicated Form with Chamo.—With verbs which take *um* in the infinitive, the precativ *chamo* causes the reduplication of the accented syllable, as in the present or progressive form. This may be considered as a progressive form of the infinitive :

Chamo umáason ! Don't lie down ! Don't be lying down.

Chamo humáhanao ! Don't go ! Don't be going. You must not be going.

Chamo humáhalom ! Do not enter ! Don't be entering.

Chamo sumásaga ! Do not stay ! You must not be staying.

17. VERBAL PARTICLES. — Verbal particles precede the verb and are united with it enclitically. They indicate person, but they are quite distinct from the personal pronoun. They are used with all verbs in the future, whether transitive or intransitive, but are used in the past and present of transitive verbs only when they have a definitely indicated object and their action has not before been referred to. Following are the verbal particles of the Chamorro language :

PAST AND PRESENT.	FUTURE.	SINGULAR.
hu-	hu-	1st person.
un-	un-	2d person.
ha-	u-	3d person.
DUAL AND PLURAL		
ta-	uta-	1st person inclusive.
in-	in-	1st person exclusive.
en-	en-	2d person.
ha-	uha-	3d person.

As in the form of the verb where the infix *um* is used, the preterite indicative of verbs conjugated with prefixed particles is formed from the definite, or urgent, imperative, and the imperfect and present from the reduplicated form, which is the indefinite or suspended imperative. Examples :

Huchule <i>i tihongmo gi gima,</i>	I carried your hat to the house.
Hulii <i>i lähen magalahe,</i>	I saw the son of the governor.
Huchuchule <i>i niyog siha,</i>	I am or was carrying the coconuts.
Hulilii <i>i guihan gi tipo,</i>	I see the fish in the well.
Talii <i>i chêtumo ni i bachet,</i>	We (you and I) saw your brother who is blind.

<i>Hafa enao? Ti hutungo,</i>	What is that? I do not know (it).
<i>Unlii i tātáho gi láncho,</i>	You saw my father in the ranch.
<i>Ulii i tātámo agupa,</i>	He will see your father tomorrow.
<i>Halii nigab i chêlumo,</i>	He saw your brother yesterday.

In the above examples it will be observed that the verb has a definitely indicated object and that the action of the verb has not before been expressed.

Particles used with the Imperative. — It has already been stated that the definite imperative, second person singular, is the simple root of the verb. The other persons of the imperative are formed from the future very much as in the English expressions 'she shall go,' 'he shall do it,' 'they shall work.' Examples:

<i>Lii i gima !</i>	See the house !
<i>Ulii i gima !</i>	Let him see the house !
<i>Talii i gima !</i>	Let us see the house !
<i>Lii i gima !</i>	See ye the house !
<i>Uhalii i gima !</i>	They shall see the house !

18. THE POSSESSIVE FORM OF THE VERB. — As already indicated, person and number are expressed in certain verbs by means of possessive particles suffixed enclitically to the verb.¹ The preterite or past definite tense is formed directly from the definite imperative, or primitive form of the verb, and the present or imperfect has the reduplicated form. Examples :

<i>Hafa ilégña,</i>	What did he say? What said he?
<i>Hafa ilélegña,</i>	What is he saying? What was he saying?
<i>Ileg máme,</i>	We said, we did say.
<i>Ileg mámame,</i>	We are saying, we were saying.

In this form of the verb the reduplication takes place not necessarily in the root of the verb, but in the accented syllable of the new word formed by combining enclitically the possessive suffix with the root. In verbs denoting mental action, as already stated, the effect of reduplicating the verb would be to weaken its meaning; so that with the verb *malago*, for instance, the unreduplicated form is used in the present as well as in the past tense: *Hafa malagómo?* What do you wish? or, what did you wish? *Gaóko*, I prefer. *Hinasóko*, I think.

¹ See *Am. Anth.*, vol. 5, p. 513 (p. 30 of reprint), 1903.

The use of this form of the verb may be compared to that of the Polynesian dialects, in which a common form of expression is, 'What is your wishing?'—Hawaiian, *Heaha kou makemake?* *Aole ona manao e hele.* 'None his wishing to go.' 'He did not wish to go.'

19. THE PASSIVE VOICE. — To express the passive voice, when the agent is singular, the particle **in** must be inserted before the first vowel of the verb. This has the effect of changing the vowel *a* to *ā*, *o* to *e*, and *u* to *i*, as in the formation of abstract nouns. Thus, from *gôte*, seize, we have *ginête*, to be seized by some one.

When the agent of the action is not expressed, or is plural, the passive voice is indicated by prefixing the particle **ma** to the verb. Thus, from *gôte*, we have *magôte*, to be seized by more than one, or simply 'seized,' without expressing the agent.

The present and imperfect tenses are formed by reduplication as in the other forms of the verb; as, *ginête yo nu i lāhe*, I was seized by the man; *ginegête yo nu i chêlumo*, I am (or was) being seized by your brother; *magôte yo nu i lālahe*, I was seized by the men; *magogôte yo uu i mañelumo*, I am (or was) being seized by your brothers.

The passive voice cannot be used if the agent is of the first or the second person, or if the subject of the verb is of the first person and the agent is of the singular or dual number unless the agent is without article, adjective, or preposition. Thus it is proper to translate by the passive voice, 'I was stung by a wasp' (*Inaka yo sasata*), 'We were stung by mosquitos' (*Manmaaka ham ñamo*). But the sentence 'I was stung by that big centipede' must be rendered in Chamorro 'That big centipede stung me'; and 'The berries were picked by me' must be translated 'I picked the berries.' Other examples:

Finanague si Hosé as Pedro,

Joseph was taught by Peter. (Agent singular.)

*Mafanáan Hosé Palomo i pale
ni i fumague yô,*

The priest who taught me was called
José Palomo. (Agent not specified.)

Binaba hao as Tata,

Thou wert whipped by Father. (Agent singular.)

*Mamofea si Eliseo nu megae
na famagiôn.*

Elisha was ridiculed by many boys.
(Agent plural.)

Manmaakude hamyo nu i Ye were aided by your-fellow-country-
manachataotaomiyo. men. (Verb and agent plural.)

20. MODE. As we have seen, inflections are made by means of reduplication and by the addition of prefixes, infixes, and suffixes. Though not corresponding to the grammatical structure of the Aryan group of languages, the Chamorro verbs may be considered to have four modes, the imperative, infinitive, indicative, and conditional.

IMPERATIVE MODE

There are two imperatives, the definite or urgent, which is the simple root of the verb, and the indefinite or suspended, which is the reduplicated form of the root. The definite imperative expresses a command which is urgent and is expected to be obeyed immediately, as *Hanao!* Go! The indefinite or suspended imperative expresses a command, request, or exhortation, which is not expected to be obeyed forthwith; as *cháchaleg!* laugh (and the world laughs with you); *óomag*, bathe (as when a doctor advises a patient).¹ The second person of the imperative is the same in the singular and plural. The third person of the imperative is similar to the third person singular and plural of the future, as, *ulii*, let him see, or he shall see; *uhalii*, let them see, or they shall see. The first person plural is similar to that of the preterite and present, as, *talii*, let us see. An interesting feature of the Chamorro is the use of an auxiliary with the first person plural of the imperative, recalling the Hebrew form, as, *Nihi talii!* O come let us see! The negative imperative is expressed by the precative *chamo*, do not, before the reduplicated, or suspended imperative. Examples:

<i>Chamo fatátachong!</i>	Do not sit down!
<i>Chamo kahúhulo!</i>	Do not get up!
<i>Chamo famómokat!</i>	Do not go on foot!
<i>Chamo falálago!</i>	Do not run!
<i>Chamo falagisásadog!</i>	Don't go-to-the-river!
<i>Chamo famúmuno!</i>	Thou shalt not kill!
<i>Chamo fandádage!</i>	Thou shalt not lie!

¹ It may also be considered in the light of a progressive form of the imperative, as 'be laughing,' 'be bathing'; or as an exhortation to perform an habitual act, as 'laugh and grow fat,' 'bathe frequently.'

If the verb take the infix *um* in the infinitive, the reduplicated form, with this particle before the first vowel (as in the present, or imperfect), follows the precative; as, *chamo umáason*, do not lie down; *chamo humáhanao*, do not go.

Some imperative phrases follow:

<i>Halom !</i>	Come in !
<i>Chamo kahúhulo !</i>	Do not rise !
<i>Fatáchong !</i>	Sit down !
<i>Fatáchong gi fionho,</i>	Sit in my proximity (near me).
<i>Ginem ini na tuba,</i>	Drink this toddy.
<i>Chamo gumiginem i tiba pago,</i>	Do not drink the toddy now.
<i>Giginem gin homlo hao,</i>	Drink (it) when you are well.
<i>Maila tafanoo chokolate,</i>	Come, let us make some chocolate.
<i>Maila ya unchocho,</i>	Come and you eat.
<i>Nihi tafalag-i-halom-tano,</i>	Come, let-us-go-to-the-woods.
<i>Tafanfi flores,</i>	Let us pick flowers.
<i>Nangga !</i>	Wait !
<i>Ekungog ayu na aga,</i>	Listen to that crow.
<i>Atan enao na sasata,</i>	Look at that wasp.
<i>Adahe !</i>	Take care !
<i>Ta-agang si Luis,</i>	Let us call Louis (transitive).
<i>Ta-fanagang,</i>	Let us call (intransitive).
<i>Pakakâ !</i>	Be silent !
<i>Chamo áamam !</i>	Don't tarry !
<i>Gusi magi !</i>	Hurry hither !

INFINITIVE MODE

All transitive verbs form their infinitive by inserting the particle *um* before the first vowel of the primitive root, or definite imperative. Examples:

DEFINITE IMPERATIVE	INFINITIVE
<i>chule</i> , carry ;	<i>chumule</i> , to carry.
<i>nâe</i> , give ;	<i>numâe</i> , to give.
<i>taitai</i> , read ;	<i>tumaitai</i> , to read.
<i>tuge</i> , write ;	<i>tumuge</i> , to write.
<i>fahan</i> , buy ;	<i>fumahan</i> , to buy.

Some intransitive verbs form their infinitive in the same manner :

chaleg, laugh ;*tañgis*, weep ;*nañgo*, swim ;*chumaleg*, to laugh.*tumañgis*, to weep.*numaño*, to swim.

All intransitive verbs beginning with **fan** or the syllable **fa** in the imperative, and all transitive verbs with an indefinite object taking **fan** in the imperative, change the prefix to **man** or **ma** in the infinitive :

fañule, carry (intr.) ;*fannáe*, give (intr.) ;*fanaitai*, read, or pray ;*fanuge*, write (intr.) ;*falago*, run ;*fatachong*, sit down ;*fachocho*, work (intr.) ;*mañule*, to carry.*mannáe*, to give.*manaitai*, to read, or pray.*manuge*, to write.*malago*, to run.*matachong*, to sit down.*machocho*, to work.

INDICATIVE MODE

21. FORMATION OF TENSES. — From the Definite or Urgent Imperative, which is the simple root, are formed the Preterite or Past Definite of the Indicative Mode, and the Definite future of all verbs except those having the prefix *fan*, or a similar syllable, in the imperative.

From the Indefinite or Suspended Imperative, which is the reduplicated form of the root, are formed the Imperfect, Present and Indefinite Future. These forms may be considered as like the Progressive form in the English 'I was seeing,' 'I am seeing,' 'I shall be seeing.' The Anterior Pluperfect or Past Perfect of the Indicative is like the preterite, preceded or followed by the verbs *monhayan* and *magpô* ('to have finished'), or by the word *yesta* derived from the Spanish *ya está*, it is done. Examples :

Definite imperative, *Lii*, See !Preterite, *Halii*, He did see.Definite future, *Ulii*, He will see.Indefinite imperative, *Lilii*, See.Present or imperfect, *Halilii*, He is seeing, he was seeing.Indefinite future, *Ulilii*, He will be seeing.

Anterior or { *Monhayan halii*, }
Pluperfect { *Halii magpô*, } He had seen ; he had finished seeing.¹

¹ Like the Spanish *acabó [de] ver*.

Past Time. — As in many Oceanic languages, past time is frequently expressed by means of adverbs. Time fully past is indicated by *hagas*, formerly, or the English 'used to'; time recently past by *gine*, translated in English by 'to have just' and in French by *venir de*; time definitely past by *monhan*, which corresponds to the German *schon*; and time already past at some past period by *monhayan* or *magpô*, which may be supposed to correspond to the Spanish *acabar de*, 'to have finished some act in past time.' The reduplicated form of the verb used in connection with past time expresses continuous or progressive action, something happening at the same time that another past event took place; it is therefore sometimes called the "copresent," and is expressed by the "imperfect" of the Latin languages. Examples:

Hagas <i>kapitan hao</i> ,	You were captain (Formerly you were a captain).
Hagas <i>mato yô Manila</i> ,	I have been to Manila (not recently).
Gine <i>hulii si Nana</i> ,	I have just seen Mother (Je viens de voir ma mère).
Gine <i>malaño yô</i> ,	I have been sick (recently).
Monhan ¹ <i>halagse i chininaña</i>	Already he sewed his shirt yesterday.
<i>nigab</i> ,	
Monhayan <i>hao chumochô nigab-</i>	You had finished dining day before
<i>ña, anae mato si Magalahe</i>	yesterday when the Governor ar-
<i>giya hamyo</i> . ²	rived at your home.

22. PERSON AND NUMBER. — It has been shown under the pronoun that there are two forms for the first person plural, one including the person addressed and the other excluding him. The first may be thought of as 'you and I', the second as 'they and I.'

Transitive verbs with a definite object have no distinct form for indicating the dual number. Intransitive verbs indicate the dual by using the plural pronouns with the singular form of the verb, while they prefix to the verb the plural particle *man*, to indicate that the subject is plural. Thus we have the intransitive verbs:

Singular: <i>Tumunog yo</i> ,	I descended (from <i>tunog</i> , descend).
<i>Manlii yo</i> ,	I saw (from <i>lii</i> , see).

¹ German, *Er hat schon gestern sein Hemd genäht*.

² *Giya hamyo* = French *chez vous*.

Dual :	<i>Tumunog hit,</i>	We descended (thou and I);
	<i>Tumunog ham,</i>	We descended (he and I).
	<i>Manlii hit,</i>	We saw (thou and I) ;
	<i>Manlii ham,</i>	We saw (he and I).
Plural :	<i>Manunog¹ hit,</i>	We descended (ye and I) ;
	<i>Manunog ham,</i>	We descended (they and I).
	<i>Manmanlii hit,</i>	We saw (ye and I) ;
	<i>Manmanlii ham,</i>	We saw (they and I).

Verbs in the passive voice form the plural like intransitive verbs and adjectives :

Singular :	<i>Ginête yo,</i>	I was seized (from <i>gôte</i> , agent singular) ;
	<i>Magôte yo,</i>	I was seized (agent plural, or not indicated).
Plural :	<i>Manginête hit,</i>	We were seized (you and I ; agent singular) ;
	<i>Manmagôte hit,</i>	We were seized (you and I ; agent plural or not indicated).

23. FORMS OF THE VERB. — A single verb may assume various forms and be conjugated in various ways, according to the sense in which it is used. Thus it may be transitive with a definite object or intransitive ; used for the first time or used again after its action has been referred to ; passive with a single agent or passive with the agent plural or not indicated ; or it may be causative active or causative passive. Moreover, the verb may be used in its primitive form, which in general expresses some definite or precise exaction, or in a reduplicated form, which in general expresses a continuous progressive, repeated or vague action. Examples with the verb *lii*, see :

- Primitive root (definite imperative), *lii*, see (object definite).
- Reduplicated root (indefinite imperative), *li/lii*, be seeing.
- Infinitive (with infix *um*), *lumii*, to see.
- Intransitive form, imperative, **Fanlii**. See ! (object indefinite.)
- Intransitive form, infinitive, **manlii**, to see.
- Passive form with singular agent, *Ānii*, seen (by some one).

¹ When the plural prefix is used with words beginning with *t*, this initial letter is eliminated. See *Am. Anth.*, vol. 5, 1903, p. 303 (p. 15 of reprint), for rules governing the modification of initial letters.

Passive form with plural agent, **malii**, seen.

Causative form (with prefix *na*), **nalii**, make see, or 'show' (somebody).

Causative passive form, **namalii**, cause to be seen, 'display' (something).

24. CONJUGATIONS. — Following are given the various conjugations of Chamorro verbs:

The FIRST FORM, in which **particles are prefixed** to the verb to indicate person and number, is used in the case of **transitive verbs with a definite object, when the action of the verb has not before been referred to.**

The SECOND FORM, in which the particle **um** is infixed into the body of the verb, and person and number are indicated by distinct pronouns, is used with **transitive verbs the action of which has already been referred to.**

The THIRD FORM, in which the verb is preceded by the intransitive particle **fan**, is used with **transitive verbs without a definitely specified object** and with verbs **used intransitively.**

The FOURTH FORM, in which the verb is **essentially intransitive and takes the infix um** in the infinitive, is used where the intransitive prefix *fan* is not used.

The FIFTH FORM, in which the verb has *neither the prefix fan nor the infix um*, is used with certain **neuter verbs.**

The SIXTH FORM, in which **possessive pronominal suffixes** are used to indicate person and number, may be called the *possessive form* of conjugation. With certain verbs it is always used in the present and past of the indicative. With other verbs it is generally used only when the sentence is interrogative after the pronoun *hafa*, what. With the precativ *chamo* it is used in the imperative.

The SEVENTH FORM, in which the verb takes the *infix in* or the *prefix ma*, is used with verbs in the **passive voice.**

The EIGHTH FORM, in which the verb has the *prefix nâ*, is used with **causative verbs.**

25. FIRST FORM OF CONJUGATION: *Verbal Prefixes.* — This form is used when the verb is **transitive with a definitely indicated object** and the action has **not before been referred to.**

IMPERATIVE MODE

DEFINITE

Lii, See (thou) !
Ulii, Let him see !

INDEFINITE

SINGULAR

Lilii, Be seeing.
Ulii, Let him be seeing.

DUAL AND PLURAL

Talii, Let us see !¹ *Talilii*, Let us be seeing.
Lii, See (ye) ! *Lilii*, Be ye seeing.
Uhalii, Let him see ! *Uhalilii*, He shall be seeing.

INDICATIVE MODE

PAST DEFINITE, OR PRETERITE TENSE

SINGULAR

Guaho hulii i gima, I saw the house, I did see the house.²
Hago unlii i gima, Thou sawest the house, Thou didst see the house.
Guiya halii i gima, He saw the house, He did see the house.

DUAL AND PLURAL

Hita talii i gima, We saw the house, We did see the house (incl.).
Hame enlii i gima, We saw the house, We did see the house (excl.).
Hanyo inlii i gima, You saw the house, You did see the house.
Siha halii i gima They saw the house, They did see the house.

PRESENT AND IMPERFECT

SINGULAR

Guaho hulilii i gima-mo, I see your house, I am (or was) seeing your house.
Hago unliilii i tãsi, Thou seest (art seeing, or wert seeing) the sea.
Guiya halilii i chãlan, He sees (is seeing, or was seeing) the road.

DUAL AND PLURAL

Hita talilii i gima-yuus, We (you and I) see (or were seeing) the church.

¹ To express the first person plural or dual of the imperative, the verb is often preceded by the interjection or expletive *nihi*, as *Nihi talii!* which may be rendered 'O come let us see !'

² In this form the personal pronouns are expressed only when the subject is emphatic. When no confusion is probable the pronoun is omitted.

<i>Hame inlilii i galaide,</i>	We (he or they and I) see (or were seeing) the canoe.
<i>Hamyo inlilii i sädog,</i>	You see (or were seeing) the river.
<i>Siha halilii i egsô,</i>	They see (or were seeing) the hill.

ANTERIOR OR PLUPERFECT

SINGULAR

Monhayan hulii or magpô hulii,	I had finished seeing. ¹
Monhayan unlui or magpô unlui,	Thou hadst finished seeing.
Monhayan halii or magpô halii,	He had finished seeing.

DUAL AND PLURAL

Monhayan talii or magpô talii,	We had finished seeing (incl.).
Monhayan inlilii or magpô inlilii,	We had finished seeing (excl.).
Monhayan enlilii or magpô enlilii,	You had finished seeing.
Monhayan halilii or magpô halilii,	They had finished seeing.

FUTURE TENSE

DEFINITE

SINGULAR

INDEFINITE OR VAGUE

Hulii i gima,	I shall see the house ;	hulilii i gima.
Unlilii i gima,	Thou wilt see the house ;	unlilii i gima.
Ulii i gima,	He will see the house ;	ulilii i gima.

DUAL AND PLURAL

Utalilii i gima,	We shall see the house ;	utalilii i gima.
Inlilii i gima,	We shall see the house ;	inlilii i gima.
Enlilii i gima,	You will see the house ;	enlilii i gima.
Uhalilii i gima,	They will see the house ;	uhalilii i gima.

From the above forms it will be seen that the future resembles the preterite and imperfect tense forms except in the third person singular and plural and the first person plural inclusive, all of which have the prefix **u**. If the subject is emphatic the personal pronouns are used.

26. SECOND FORM OF CONJUGATION: *Verbal Infix um*. — Action of verb **already referred to**, as in answer to a question, *Hayi lumii i äga?* Who saw the crow?

¹ In the same way the adverb *hagas* (formerly) may be used to express past time ; as *hagas hulii i tälamo*, I formerly saw your father.

INDICATIVE MODE

PRETERITE OR PAST DEFINITE

SINGULAR

<i>Hayi lumii i äga ?</i>	Who saw the crow ?
<i>Guaho lumii i äga,</i>	I saw the crow.
<i>Hago lumii i äga,</i>	Thou sawest the crow.
<i>Guiya lumii i äga,</i>	He saw the crow.

DUAL AND PLURAL

<i>Hita lumii i äga,</i>	We (incl.) saw the crow.
<i>Hame lumii i äga,</i>	We (excl.) saw the crow.
<i>Hamyo lumii i äga,</i>	You saw the crow.
<i>Siha lumii i äga,</i>	They saw the crow.

INDICATIVE PRESENT OR PROGRESSIVE

SINGULAR

<i>Hayi lumilii yuhe na modong ?</i>	Who sees yonder ship ?
<i>Guaho lumilii yuhe na modong,</i>	I see yonder ship.
<i>Hago lumilii yuhe na modong,</i>	Thou seest yonder ship.
<i>Guiya lumilii yuhe na modong,</i>	He sees yonder ship.

DUAL AND PLURAL

<i>Hita lumilii yuhe na modong,</i>	We see yonder ship.
<i>Hame lumilii yuhe na modong,</i>	We see yonder ship.
<i>Hamyo lumilii yuhe na modong,</i>	You see yonder ship.
<i>Siha lumilii yuhe na modong,</i>	They see yonder ship.

FUTURE TENSE

The future tense is identical with that of the preceding form.

27. THIRD FORM OF CONJUGATION : **Intransitive Prefix fan.** —
Object of the verb **indefinite** or lacking.

IMPERATIVE MODE

DEFINITE

Fanlii, See ;
Ufanlii, Let him see ;

INDEFINITE

SINGULAR

Fanlilii, Be seeing.
Ufanlilii, Let him be seeing.

DUAL

Tafanlii ; Let us two see ; **Tafanlilii**, Let us two be seeing.
Fanlii, See ye (two) ; **Fanlilii**, Be ye (two) seeing.
Uhafanlii, Let the two see ; **Uhafanlilii**, Let the two be seeing.

PLURAL

Tafanmanlîi, Let us see ; *Tafanmanlîlii*, Let us be seeing.
Fanmanlîi, See ye ; *Fanmanlîlii*, Be ye seeing.
Ufanmanlîi, Let them see ; *Ufanmanlîlii*, They shall be seeing.

INDICATIVE MODE

PRETERITE OR PAST DEFINITE

SINGULAR

Manlîi *yô*, I saw ; **Manlîi** *yo guihan siha*, I saw fishes.
Manlîi *hao*, Thou sawest ; **Manlîi** *hao guma*, Thou sawest a house.
Manlîi *gui*, He saw ; **Manlîi** *gui aga*, He saw a crow.

DUAL

Manlîi *hit*, We (two) saw (incl.) ; **Manlîi** *hit pution siha*, We (two) saw stars.
Manlîi *ham*, We (two) saw (excl.) ; **Manlîi** *ham hanom*, We (two) saw water.
Manlîi *hamyo*, You (two) saw ; **Manlîi** *hamyo aniti*, You (two) saw a ghost.
Manlîi *siha*, They (two) saw ; **Manlîi** *siha halûo*, They (two) saw a shark.

PLURAL

Manmanlîi *hit*, We saw ; *Manmanlîi* *hit modong*, We saw a ship.
Manmanlîi *ham*, We saw ; *Manmanlîi* *ham tuba*, We saw some toddy.
Manmanlîi *hamyo*, You saw ; *Manmanlîi* *hamyo lalahe*, You saw some men.
Manmanlîi *siha*, They saw ; *Manmanlîi* *siha mañake*, They saw thieves.

PRESENT AND IMPERFECT

SINGULAR

Manlîlii *yô*, I see ; **Manlîlii** *yô megae na pution*, I see many stars.
Manlîlii *hao*, thou seest ; **Manlîlii** *hao babue*, Thou seest a pig.
Manlîlii *gui*, he sees ; **Manlîlii** *gui manog*, He sees a chicken.

DUAL

Manlîlii *hit*, We (two) see (incl.) or were seeing.
Manlîlii *ham*, We (two) see (excl.) or were seeing.
Manlîlii *hamyo*, You (two) see, or were seeing.
Manlîlii *siha*, They (two) see, or were seeing.

PLURAL

<i>Manmanlilii hit,</i>	We see, or we were seeing.
<i>Manmanlilii ham,</i>	We see, or we were seeing.
<i>Manmanlilii haymo,</i>	You see, or you were seeing.
<i>Manmanlilii siha,</i>	They see, or they were seeing.

FUTURE TENSE

DEFINITE

SINGULAR

INDEFINITE

<i>Hufanlilii</i> , I shall see ;	<i>Hufanlilii</i> , I shall be seeing.
<i>Unfanlilii</i> , thou wilt see ;	<i>Unfanlilii</i> , Thou wilt be seeing.
<i>Ufanlilii</i> , He will see ;	<i>Ufanlilii</i> , He will be seeing.

DUAL

<i>Utafanlilii</i> , we two shall see ;	<i>Utafanlilii</i> , we two shall be seeing.
<i>Infanlilii</i> , we two shall see ;	<i>Infanlilii</i> , we two shall be seeing.
<i>Enfanlilii</i> , ye two will see ;	<i>Enfanlilii</i> , ye two will be seeing.
<i>Uhafanlilii</i> , they two will see ;	<i>Uhafanlilii</i> , they two will be seeing.

PLURAL

<i>Utafanmanlilii</i> , ¹ we shall see ;	<i>Utafanmanlilii</i> we shall be seeing.
<i>Infanmanlilii</i> , we shall see ;	<i>Infanmanlilii</i> , we shall be seeing.
<i>Enfanmanlilii</i> , ye will see ;	<i>Enfanmanlilii</i> , ye will be seeing.
<i>Uhafanmanlilii</i> , they will see ;	<i>Uhafanmanlilii</i> , they will be seeing.

Verbs Belonging to this Conjugation.—In addition to verbs which are primitively transitive, and which take the intransitive prefix *fan* when their object is wanting or is not specified definitely, there are certain verbs beginning with the syllable *fa* which follow this form of conjugation. Examples :

Fatachong , Sit down !	Falago , Run !
Ufatachong , Let him sit down ;	Ufalago , Let him run (or go).
Tafatachong , Let us (two) sit ;	Tafalago , Let us (two) run.
Tafanmatachong , Let us sit down ;	Tafanmalago , Let us run.
Ufanmatachong , Let them sit down ;	Ufanmalago , let them run.
Matachong yô , I sat down ;	Malago yô , I ran.
Matachong hit , We (two) sat down ;	Malago hit , We (two) ran.
Manmatachong hit , We sat down ;	Manmalago hit , We ran.
Matâtachong yo , I am sitting ;	Malâlagô yô , I am running.

¹ In the plural forms the particle *man* is the intransitive particle preceding the root ; the particle preceding this (*fan* in the future and imperative, and *man* in the past and present) is the plural prefix.

<i>Hufatachong</i> , I shall sit down ;	<i>Hufalago</i> , I shall run.
<i>Ufatachong</i> , He will sit down ;	<i>Ufalago</i> , He will run.
<i>Utafanmatachong</i> , We shall sit ;	<i>Utafanmalago</i> , We shall run.
<i>Chamo fatátachong</i> , Don't sit ;	<i>Chamo falálago</i> , Don't run.
<i>Siña yô matachong</i> , May I sit ?	<i>Siña yô malago</i> , May I run ?
<i>Siña hufatachong</i> , Is it possible that I shall sit ?	<i>Siña hufalago</i> , Is it possible that I shall run ?
<i>Munga matachong</i> , You must not sit down ;	<i>Munga malago</i> , You must not run.
<i>Munga yô matachong</i> , I do not wish to sit ;	<i>Munga yô malago</i> , I do not wish to run.

28. FOURTH FORM OF CONJUGATION : **Intransitives with Infix um.** — To illustrate this conjugation I shall take the verb *tunog*, descend ; infinitive *tumunog*, to descend.

IMPERATIVE MODE

DEFINITE

INDEFINITE

SINGULAR

<i>Tunog</i> , Descend ;	<i>Tutonog</i> , Be descending.
<i>Utunog</i> , Let him descend ;	<i>Utútunog</i> , Let him be descending.

DUAL

<i>Tatunog</i> , Let us two descend ;	<i>Tatútunog</i> , Let us two be descending.
<i>Tinog</i> , Descend ye two ;	<i>Titinog</i> , Be ye two descending.
<i>Uhatunog</i> , Let the two descend ;	<i>Uhatútunog</i> , Let us two be descend- ing.

PLURAL

<i>Tafanunog</i> , Let us descend ;	<i>Tafanútunog</i> , Let us be descending.
<i>Fanunog</i> , Descend ye ;	<i>Fanútunog</i> , Be ye descending.
<i>Uhafanunog</i> , Let them descend ;	<i>Uhafanútunog</i> , They shall be de- scending.

INDICATIVE MODE

PRETERITE

PRESENT OR IMPERFECT

SINGULAR

<i>Tumunog yô</i> , I descended ;	<i>Tumútunog yô</i> , I am (or was) de- scending.
<i>Tumunog hao</i> , Thou descendedst ;	<i>Tumútunog hao</i> , Thou art descend- ing.
<i>Tumunog gui</i> , He descended ;	<i>Tumútunog gui</i> , He is descending.

DUAL

<i>Tumunog hit</i> , We two descended ;	<i>Tumútunog hit</i> , we two are descending.
<i>Tumunog ham</i> , We two descended ;	<i>Tumútunog ham</i> , we two are descending.
<i>Tumunog hamyo</i> , Ye two descended ;	<i>Tumútunog hamyo</i> , Ye two are descending.
<i>Tumunog siha</i> , They two descended ;	<i>Tumútunog siha</i> , They two are descending.

PLURAL

<i>Manunog</i> ¹ <i>hit</i> , We descended ;	<i>Manútunog hit</i> , We are descending.
<i>Manunog ham</i> , We descended ;	<i>Manútunog ham</i> , We are descending.
<i>Manunog hamyo</i> , You descended ;	<i>Manútunog hamyo</i> , You are descending.
<i>Manunog siha</i> , They descended ;	<i>Manútunog siha</i> , They are descending.

FUTURE TENSE

DEFINITE

SINGULAR

INDEFINITE

<i>Hutunog</i> , I shall descend ;	<i>Hutútunog</i> , I shall be descending.
<i>Untunog</i> , Thou wilt descend ;	<i>Untútunog</i> , Thou wilt be descending.
<i>Utunog</i> , He will descend ;	<i>Utútunog</i> , He will be descending.

DUAL

<i>Utatunog</i> , We two shall descend ;	<i>Utatútunog</i> , We two shall be descending.
<i>Intinog</i> , We two shall descend ;	<i>Intítinog</i> , We two shall be descending.
<i>Entinog</i> , Ye two will descend ;	<i>Entítinog</i> , Ye two will be descending.
<i>Uhatunog</i> , They two will descend ;	<i>Uhatútunog</i> , They two will be descending.

PLURAL

<i>Utafanunog</i> , ¹ We shall descend ;	<i>Utafanútunog</i> , We shall be descending.
<i>Infanunog</i> , We shall descend ;	<i>Infanútunog</i> , We shall be descending.
<i>Enfanunog</i> , They will descend ;	<i>Enfanútunog</i> , You will be descending.
<i>Uhafanunog</i> , They will descend ;	<i>Uhafanútunog</i> , They will be descending.

¹ When the plural prefix (*fan* in the future and *man* in the past and present indicative) precedes a root beginning with *t*, this initial letter is eliminated, according to the rule given for the plural of adjectives, vol. 5, 1903, p. 303 (p. 15 of reprint).

29. FIFTH FORM OF CONJUGATION: **Neuter Verbs without Infix.** — Verbs of this kind are conjugated like the preceding, but do not take the infix *um* in the infinitive and past and present of the indicative. As an illustration I shall take the verb *basnak*, fall.

IMPERATIVE MODE	
DEFINITE	INDEFINITE
	SINGULAR
<i>Basnak</i> , Fall ;	<i>Bábasnak</i> , Be falling.
<i>Ubasnak</i> , Let him fall ;	<i>Uúbasnak</i> , Let him be falling.
	DUAL
<i>Tabasnak</i> , Let us two fall ;	<i>Tabábasnak</i> , Let us two be falling.
<i>Basnak hamyo</i> , Fall ye two ;	<i>Bábasnak hamyo</i> , Be ye (two) falling.
<i>Uhabasnak</i> , Let the two fall ;	<i>Uhabábasnak</i> , Let the two be falling.
	PLURAL
<i>Tafanbasnak</i> , Let us fall ;	<i>Tafanbábasnak</i> , Let us two be falling.
<i>Fanbasnak</i> , Fall ye ;	<i>Fanbábasnak</i> , Be falling.
<i>Uhafanbasnak</i> , Let them fall ;	<i>Uhafanbábasnak</i> , Let them be falling.

INDICATIVE MODE	
PRETERITE	PRESENT AND IMPERFECT
	SINGULAR
<i>Basnak yô</i> , I fell ;	<i>Bábasnak yô</i> , I am (or was) falling.
<i>Basnak hao</i> , You fell ;	<i>Bábasnak hao</i> , You are (or were) falling.
<i>Basnak gui</i> , He fell ;	<i>Bábasnak gui</i> , He falls, or was falling.
	DUAL
<i>Basnak hit</i> , We (two) fell ;	<i>Bábasnak hit</i> , We two are (or were) falling.
<i>Basnak ham</i> , We (two) fell ;	<i>Bábasnak ham</i> , We two are (or were) falling.
<i>Basnak hamyo</i> , You (two) fell ;	<i>Bábasnak hamyo</i> , You fall, or were falling.
<i>Basnak siha</i> , They (two) fell ;	<i>Bábasnak siha</i> , They fall, or were falling.

PLURAL

Manbasnak hit, We fell, or did fall ; *Manbábasnak hit*, We fall, or were falling.

Manbasnak ham, We fell, or did fall ; *Manbábasnak ham*, We fall, or were falling.

Manbasnak hamyo, You fell ; *Manbábasnak hamyo*, You fall, or were falling.

Manbasnak siha, They fell ; *Manbábasnak siha*, They fall, or were falling.

The future tenses and the other parts are like those of the preceding verb. In the plural of the future and imperative the syllable *fan* is the plural and not the intransitive particle.

INFINITIVE MODE

SINGULAR AND DUAL

basnak, to fall.

PLURAL

manbasnak, to fall.

30. SIXTH FORM OF CONJUGATION: **Possessive Suffixes.**—This form is used in common forms of expression with certain verbs in the present and past of the indicative mode ; it is the usual form of all verbs after the interrogative *hafa*, 'what,' many of which take the infix *in*, as in the case of a derivative noun.

Kano, eat (trans.)

Alog, say (trans.).

IMPERATIVE MODE

DEFINITE

INDEFINITE

DEFINITE

INDEFINITE

SINGULAR

Kano, *Kákano*, Eat.

Ukano, *Ukakano*, Let him eat.

Alog, *Áalog*, Say.

Ualog, *Uáalog*, Let him say.

DUAL AND PLURAL

Takano, *Takákano*, Let us eat.

Kano, *Kákano*, Eat.

Ukakano, *Uhakákano*, Let them eat.

DUAL AND PLURAL

Taalog, *Taáalog*, Let us say.

Alog, *Áalog*, Say ye.

Unhaalog, *Uhaáalog*, They shall say.

INDICATIVE MODE

PAST DEFINITE OR PRETERITE

SINGULAR

Hafa kinanóho, What did I eat ? *Ilégko*, I said, I did say.

Hafa kinanómo, What did you eat ? *Ilégmo*, Thou saidst, thou didst say.

Hafa kinanóña, What did he eat ? *Ilégña*, He said, he did say.

DUAL AND PLURAL

- Hafa kinananóta*, What did we eat? *Ilégta*, We said, we did say.
Hafa kinanomáme, What did we eat? *Ilegmáme*, We said, we did say.
Hafa kinanomíyo? What did you eat? *Ilegmíyo*, You said, you did say.
Hafa kinanoñiha, What did they eat? *Ilegñiha*, They said, they did say.

PRESENT AND IMPERFECT

SINGULAR

- Hafa kinanónoho*, What am I eating? *Ilélegko*, He says, he was saying.
Hafa kinanónomo, What are you eating? *Ilélegmo*, You say, you were saying.
Hafa kinanónoña, What is he eating? *Ilélegña*, He says, he was saying.

DUAL AND PLURAL

- Hafa kinanónota*, What are we eating? *Ilélegta*, We say, we were saying.
Hafa kinanomámame, What are we eating? *Ilegmámame*, We say, we were saying.
Hafa kinanomímiyo, What are ye eating? *Ilegmímiyo*, Ye say, ye were saying.
Hafa kinanoñíñiha, What are they eating? *Ilegñíñiha*, They say, they were saying.

FUTURE

SINGULAR

- Hafa hukano*, What shall I eat? *Hualog*, I shall say.
Hafa unkano, What will you eat? *Unalog*, You will say.
Hafa ukano, What will he eat? *Ualog*, He will say.

DUAL AND PLURAL

- Hafa utakano*, What shall we eat? *Utaalog*, We shall say.
Hafa inkäno, What shall we eat? *Inälog*, We shall say.
Hafa enkäno, What will you eat? *Enälog*, You will say.
Hafa uhakano, What will they eat? *Uhaalog*, They will say.

It will be seen in the above examples that the present and imperfect are formed by reduplicating the accented syllable (the penult) of the preterite.

Verbs Belonging to this Conjugation. — There are certain verbs which are used only with possessive suffixes. Among them are *yaho*, I like; *gäoko* or *gãñäko*, I prefer; *hinäsôko*, I think or imagine; *pinêlôko*, I thought, I believed; *châmo*, don't.

Yaho, I like.

PRESENT	PAST	FUTURE
	SINGULAR	
<i>Yaho</i> , I like ;	<i>Hagas yaho</i> , I used to like ;	<i>Uyaho</i> , I shall like.
<i>Yamo</i> , thou likest ;	<i>Hagas yamo</i> , You used to like ;	<i>Uyamo</i> , You will like.
<i>Yañia</i> , he likes ;	<i>Hagas yañia</i> , He used to like ;	<i>Uyañia</i> , He will like.

DUAL AND PLURAL

<i>Yata</i> , We like ;	<i>Hagas yata</i> , We used to like ;	<i>Uyata</i> , We shall like.
<i>Yanmame</i> , We like ;	<i>Hagas yanmame</i> , We used to like ;	<i>Uyanmame</i> , We shall like.
<i>Yanmiyo</i> , You like ;	<i>Hagas yanmiyo</i> , You used to like ;	<i>Uyanmiyo</i> , You will like.
<i>Yanñiha</i> , They like ;	<i>Hagas yanñiha</i> , They used to like ;	<i>Uyanñiha</i> , They will like.

Instead of *hagas* for the past, *naya* may be used before the verb or after, and *estaba*, derived from the Spanish, is also used. To denote time recently past *gine* is placed before the verb; as *gine hayo*, I have liked.

Gäoko, or **gãñäko**, I prefer, or like better; and **hinäsôko**, I imagine, or think to be, are conjugated like the preceding. The effect of reduplication would be to weaken the force of the verbs; as, *hinäsôsôko*, I have a faint impression, I am inclined to think.

Pinêlôko, I supposed.

PAST	PRESENT	FUTURE
	SINGULAR	
<i>Pinêlôko</i> , I supposed ;	<i>Pinêlôloko</i> , I suppose ;	<i>Upinêlôko</i> , I shall suppose.
<i>Pinêlomo</i> , You supposed ;	<i>Pinêlôlomo</i> , you suppose ;	<i>Upinêlomo</i> , You will suppose.
<i>Pinêloña</i> , He supposed ;	<i>Pinêlôloña</i> , He supposes ;	<i>Upinêloña</i> , He will suppose.

DUAL AND PLURAL

<i>Pinêlota</i> , We supposed ;	<i>Pinêlôlota</i> , We suppose ;	<i>Upinêlota</i> , We shall suppose.
<i>Pinêlonmame</i> , We supposed ;	<i>Pinêlonmámame</i> , We suppose ;	<i>Upinêlonmame</i> , We shall suppose.
<i>Pinêlonmiyo</i> , You supposed ;	<i>Pinêlonmímiyo</i> , You suppose ;	<i>Upinêlonmiyo</i> , You will suppose.
<i>Pinêlonñiha</i> , They supposed ;	<i>Pinêlonñíñiha</i> , they suppose ;	<i>Upinêlonñiha</i> , They will suppose.

Châmo, *Don't ! Refrain from !*

This verb is used chiefly in the direct imperative, second person ; it may, however, be used in all the persons.

SINGULAR

Châho, Let me not ; let me refrain from.

Châmo, Do not ; you must not.

Châña, Let him not ; let him refrain from.

DUAL AND PLURAL

Châta, Let us not, do not let us, let us refrain.

Châmame, Let us not, we must not, let us refrain.

Châmiyo, Do not, ye must not, refrain.

Châñiha, Let them not, they must not, let them refrain.

This verb is used only in the definite imperative or after a verb expressing a command, entreaty, or request. When followed by an intransitive verb that does not take the infix **um**, the latter is in the indefinite or suspended imperative, as —

<i>Fatachong</i> , Sit down ;	<i>Chamo fatátachong</i> , Do not sit down.
<i>Famokat</i> , Walk ;	<i>Chamo famómokat</i> , Do not walk.
<i>Falagísádog</i> , Go-to-the-river ;	<i>Chamo falagísásadog</i> , Don't go-to-the-river.

When the verb is one which takes **um** in the infinitive, this infix is inserted before the first vowel of the reduplicated verb, as —

<i>Ason</i> , Lie down ;	<i>Chamo umáason</i> , Don't lie down.
<i>Tunog</i> , Descend ;	<i>Chamo tumútunog</i> , Do not descend.
<i>Saga</i> , Stay ;	<i>Chamo sumásaga</i> , Do not stay, stay not.

Halom, enter ;

Chaleg, laugh ;

Tangis, weep ;

Chamo humáhalom, Do not enter.

Chamo chumáchaleg, Do not laugh,
refrain from laughing.

Chamo tumátangis, Do not weep,
weep not.

In the dual *chamo* becomes *chamiyo*. It is used with the indefinite imperative of the reduplicated verb with the infix **um** ; as *chamiyo fatitinas*, or *chamiyo fumatitinas*, do not do (that) ; *chamiyo háhanao*, or *chamiyo humáhanao*, do not (you two) go. In the plural the governed verb must be in the second person plural of the indefinite imperative ; as, *chamiyo fanháhanao*, go ye not.

Some further examples of the use of *chamo* follow :

Ina yô ya chaho matôtompô,

Chaña kumahúhulo, or *Chaña*

kahúhulo,

Chaña fatátachong,

Light me that I may not stumble.

Let him not go up.

Let him not sit down ; don't let him
be seated.

Ilegña na chaho fatátachong,

Manago nu chata fatátachong,

He said that I must not sit down.

He commanded that we (two) must
not sit down.

Malägô nu chamame fanmatátachong,

Hatago si Magalahe nu chata fanmatátachong,

He wishes that we do not sit down.

The Governor commands that we
do not sit down.

31. SEVENTH FORM OF CONJUGATION: *Verb in the Passive Voice*. — If the agent is **singular** and is indicated, the passive voice is formed by infixing the particle **in** before the first vowel of the verb. If the agent is **plural** or is not indicated, the passive voice is formed by prefixing the particle **ma**. For an example I take the verb *gôte*, seize, which becomes *ginête* by the insertion of the particle *in*, the vowel *ô* being modified as already shown under abstract nouns ; and *magôte* by the prefixing of the particle *ma*.

Ginête *To be seized [by some one]*.

INDICATIVE MODE

PRETERITE

PRESENT OR IMPERFECT

SINGULAR

Ginête yô, I was seized ;

Ginégête yô, I am seized (by some
one).

Ginête hao, You were seized ; *Ginégête hao*, You are being seized.
Ginête gui, He was seized ; *Ginégête gui*, He is being seized.

DUAL

Ginête hit, We (two) were seized ; *Ginégête hit*, We (two) are seized.
Ginête ham, We (two) were seized ; *Ginégête ham*, We (two) are seized.
Ginête hamyo, You (two) were seized ; *Ginégête hamyo*, You (two) are seized ;
Ginête siha, They (two) were seized ; *Ginégête siha*, They (two) are seized.

PLURAL

Manginête hit, We were seized ; *Manginégête hit*, We are seized (by some one).
Manginête ham, We were seized ; *Manginégête ham*, We are seized (by some one).
Manginête hamyo, You were seized ; *Manginégête hamyo*, You are seized (by some one).
Manginête siha, They were seized ; *Manginégête siha*, They are seized (by some one).

FUTURE

This is formed like the future of other verbs ; as, *huginête*, I shall be seized (by some one) ; *uginête i bāka nu i pātgon*, the cow will be seized by the child.

Magôte, *To be seized.*

(Agent plural or not indicated)

INDICATIVE MODE

PRETERITE

PRESENT OR IMPERFECT

SINGULAR

Magôte yô, I was seized ; **Magógôte**, I am seized, or was being seized.
Magôte hao, You were seized ; **Magógôte**, You are seized.
Magôte gui, He was seized ; **Magógôte gui**, He is seized.

DUAL

Magôte hit, We (two) were seized ; **Magógôte hit**, We (two) are seized, etc.
 etc.

PLURAL

Manmagôte hit, We were seized ; **Manmagógôte hit**, We are being seized, etc.
 etc.

FUTURE TENSE

The future tense is formed like that of other verbs ; as *huma-gôte*, I shall be seized ; *utamagôte*, we (two) shall be seized ; *utafanmagôte*, we shall be seized ; *umagôte*, he will be seized. From this is taken the imperative. Thus we have in the Lord's Prayer : *umatuna i naanmo*, thy name shall be hallowed, from *tuna* bless, *matuna* blessed or hallowed ; *umafatinas i pintômo*, thy will shall be done, from *fatinas* do or perform, *mafatinas* to be done or performed.

32. EIGHTH FORM OF CONJUGATION : **Causative Verb with the Prefix *nâ***. — To illustrate this form I will take the verb *nâápakas*, to whiten, to make white. If the object of this verb is singular the component adjective remains *ápaka*, but if the object is plural, the component adjective takes the plural form *manápaka*, which, preceded by the particle *nâ*, becomes *fanápaka*. Thus we say *nâápaka i gima*, whiten the house ; but *nâfanápaka, i gima siha*, whiten the houses (*faites blanches les maisons*).

IMPERATIVE MODE

OBJECT SINGULAR

SINGULAR

OBJECT PLURAL

Nâápaka, Whiten (the thing) ; **Nâfanápaka**, Whiten (the things).
Unâápaka, Let him whiten (it) ; *Unâfanápaka*, Let him whiten (them).

DUAL AND PLURAL

Tanâápaka, Let us whiten (it) ; *Tanâfanápaka*, Let us whiten (them).
Nâápaka hamyo, Whiten ye (it) ; **Nâfanápaka hamyo**, Whiten ye (them).
Uhanâápaka, Let them whiten (it) ; *Uhanâfanápaka*, Let them whiten (them).

INDICATIVE MODE

PRETERITE

Hunâápaka, I whitened (it) ; *Hunâfanápaka*, I whitened (them).
Unnâápaka, You whitened (it) ; *Unnâfanápaka*, You whitened (them).
Hanâápaka, He whitened (it) ; *Hanâfanápaka*, He whitened them.
Tanâápaka, We whitened (it) ; *Tanâfanápaka*, We whitened (them).

<i>Ennâápaka</i> , We whitened (it) ;	<i>Ennâfanápaka</i> , we whitened (them).
<i>Innâápaka</i> , You whitened (it) ;	<i>Innâáfanápaka</i> , You whitened (them).
<i>Hanâápaka</i> , They whitened (it) ;	<i>Hanâáfanápaka</i> , They whitened (them).

The present and imperfect tenses may be formed by reduplication, and the future by using the regular future particles. Examples :

Hanâason i patgon, He made the child lie down, he laid the child down.

Unnâchegegheg i nifenmo, You caused your teeth to grit.

Hanâmapuno si Huan, He caused John to be killed.

Hanâbaba si Luis, He made Louis crazy.

Nâlibre yô, Deliver me.

Nâfanlibre ham, Deliver us.

Hanâhohomlo i tataotao, It makes well (cures) the body.

Unâsahñge, It will cause to be apart, it will separate (something).

Unâfahñge i lãlahe yan i famalaoan, It will separate the men and the women.

33. REFLEXIVE VERBS. — These are conjugated like the transitive verbs with a definite object (First form of Conjugation), with the addition of the pronoun following the verb ; as **hubale yô**, I availed myself ; **unbale hao**, thou didst avail thyself ; **habale gui**, he availed himself ; **tabale hit**, we availed ourselves, etc. The present and imperfect are formed by simple reduplication ; as **huhábale yô**, I am, or was, availing myself. The word *maisa*, corresponding to the English 'one's self', is also used ; as *faaila*, accuse ; *faaila-maisagui*, to accuse himself.

34. RECIPROCAL VERBS. — These are formed by prefixing to the verb the particle **a**. Thus, from *gôte*, seize, is formed **ágôte**, seize each other. There is no singular. The dual is formed by prefixing the particle *um* to the verb ; the plural is formed by prefixing the particle *fan* in the future and imperative, and *man* in the past and present indicative : **Ágôte**, seize each other ; **umágôte hit**, we seized each other (dual) ; **manágote hit**, we seized one another (plural) ; **taágôte**, let us seize each other ; **tafanágôte**, let us seize one another.

35. DEFECTIVE VERBS. — Among the defective verbs of the Chamorro language are **guaha** there is (Fr. *il y a*) ; **taya**, there is not (Fr. *il n'y a pas*), there is lacking ; **gae**, prefixed to a noun, denoting to have ; **tae**, prefixed to a noun signifying not to have, to be without ; **gaege**, corresponding to the Spanish *estar*, signifying to be in some place ; **taegue**, signifying to be absent ; **gine**, prefixed to the name of a place or direction, signifying to come from ; **falag**, prefixed to the name of a place or direction signifying to go to.

GUAHA. — This verb is used only in the third person ; as, *guaha*, there-is ; *gine guaha*, there has just been ; *hagas guaha*, formerly there-was ; *monhan guaha*, there once was (Germ. *es war schon*) ; *uguaha*, there-will-be. When reduplicated it loses in force ; as *guáguaha salape*, there-is-a-little money, or there-is-still-a-bit-of money. To denote possession this verb is used with a noun followed by a possessive particle ; as, *guaha chêluho*, I have a brother ; lit., there-is (a) brother-mine (Spanish, *hay (un) hermano-mio*).

TAYA. — This is the negative of *guaha*. It is used in the same way and expresses the non-existence of an object : *taya tiba*, there-is-no toddy ; *taya chêluho*, I have no brother ; there-is-no brother-of-me.

GÁE. — This is usually combined with the following word, and forms a compound verb ; thus **gáegima** may be considered as an intransitive verb to-have-a-house, to be a house-owner, conjugated, **gáegima yô**, I have-a-house ; **gáegima hao**, thou hast-a-house, **mangáegima hit**, we have-a-house, **ugaegima**, let him have-a-house ; **fangáegima hamyo**, may ye have-houses ; **tafangáegima**, let us have-a-house. To express tense, adverbs may be used as in the case of *guaha*. *Gáe* may be prefixed to *iyo*, meaning property or possession, and to *ga*, where the object possessed is an animal ; as **gáeiyo yô payo**, I possess an umbrella ; I have possession [in an] umbrella ; **gáega hao kabayo**, you possess a horse (you have-possession [in a] horse).

TÁE. — This is the negative of *gáe* and is used in the same way : **taepayo yô**, I have no umbrella ; **taesalape si Tata**, Father has no money ; **taegima ham** (dual), we (two) have no house ; **manaegima ham** (pl.) we have no house ; **taenobiyo hit**, we (thou and I) have no ox ; **manaenobiyo hit**, we (ye and I) have no ox ; **taemamahlahao si**

Pedro an Huan, Peter and John have no shame; *tæaṇao i palaoan*, the woman is fearless; *manáæaṇao na famalaoan*, they are women who are fearless.

Like *gæ* it is used with *yo*, denoting property or possession, and *ga* when an animal is spoken of; as, *tæiyo yô payo*, I possess no umbrella; *tæga hao kabayo*, thou ownest no horse.

GÆGE. — This verb signifies to be in a certain place, or 'to be,' and corresponds not to the Spanish *ser*, but to *estar*; as already stated, the Chamorro language has no copulative verb 'to be.' *Gæge* is usually followed by *gi*, signifying 'at' or 'in.' Examples of its use: *gæge yô gi gima*, I am in the house; *gæge hit gi lāncho* (dual), we (you and I) are at the ranch; *mangæge hit giya hita*, we (ye and I) are at our home (Fr. *nous sommes chez nous*); *ugæge giya hame agupa*, he will be at our house tomorrow; *utafangæge gi lanchota*, we (ye and I) shall be at our ranch. To express the past time the Chamorros now use the Spanish *estaba*; as *man-estaba hit gi gima*, we were in the house (preterite or past definite), and *manestataba hit*, we were (being some place when something else happened).

TÆGUE. — This is the reverse of *gæge*, and is conjugated in the same way: *Mano nae gæge i tatamo?* Where (at) is your father? *Tægue guini*, he is not here. *Tægue yô*, I am not present; *man-ægue ham giya hamyo*, we (they and I) are not at your home (Fr. *Nous autres ne sont pas chez vous*). The future is conjugated like all other futures; as *hutægue*, I shall be away; *utaegue lokue si, Huan*, John will be absent also; *utafanægue giya hame*, we shall not be at home; *uhafanægue gi sadog*, they will be in the river. The past tenses may be expressed by adverbs; as, *gine tægue yô*, I have just been away; *gine hit manægue*, or *gine manægue hit*, we have just been away (pl.); *gine hit tægue*, we (you and I — dual) have just been absent; *monhan yô taegue*, or *monhan taegue yô*, I have already been away (Germ. *Ich bin schon fort gewesen*).

GINE. — This verb is combined with the name of a place or direction to signify 'come from'; as, *gineespaña yô*, I have come from Spain. In reduplication the accented syllable of the com-

¹ *gi* i combine to form *gi*: *gi iya* form *giya*, at the home of or in possession of (Fr. *chez*); *mano nae gæge*, where at is, becomes *manggi*, where's.

pound word is doubled ; as *gineespápaña yô*, I am (or was) coming from Spain ; *gine-mano hao*, whence have you come ? *ginesadog gui*, he came from the river ; *mangineespaña hit*, we came from Spain ; *magineespápaña siha*, they are coming from Spain ; *uhafangineespaña*, they will come from Spain.

FALAG. — This verb is the reverse of *gine* ; it signifies to go to a place or in a certain direction, and is combined in the same way as *gine*. In the present and past indicative it becomes *malag*, just as the plural and intransitive prefixes *fan* change to *man* : *Falagmanila*, go-to-Manila ; *tafalagmanila*, let us (two) go-to-Manila ; *tafanmalagmanila*, let us (all) go-to-Manila (pl.) ; *utafanmalagmanila*, we shall go-to-Manila ; *malagmanila yô*, I went-to-Manila ; *malagmanínila yô*, I am (or was) going-to-Manila ; *falagisadog*, go-to-the-river ; *malagisadog gui*, he went-to-the-river ; *malagisásadog gui*, he is (or was) going-to-the-river ; *tafalagihalomtáno*, let us (thou and I) go-to-the-woods ; *tafanmalagihalomtano*, let us (all) go-to-the-woods ; *malaghalomtátano gui*, he is going-to-the-woods ; *manmalaghalomtátano ham*, we (they and I) are going-to-the-woods.

HÉKUÂ. This verb, which signifies 'I do not know,' is used only in the first person singular.

BÉA. — This is also used in the first person singular. It may be translated 'I am going to' ; as *béa hufanaitai*, I am going to pray ; I am going to say my prayers. The verb following it is in the future.

HANAO. — This verb, signifying 'to go,' requires before the name of the direction an adverb of place with *gi* (to) if it is an appellative noun, and with or without *gi* if it is a proper noun. When, however, *hanao* is followed by *falag*, the preposition *gi* is not used : *Humanao guato giya hame*, he went thither to our home ; *hanao falagisadog*, go, go-to-the-river. It is intransitive and is so conjugated.

DEBE. — This verb, derived from the Spanish, is used with the future, with the Spanish preposition *de* ; as *debe de huhanao*, I have to go.

LAMEN. — This signifies 'to be good for' ; as, *Haf ulamen i pluma?* What good will the pen be ? Of what use is the pen ? *Haf unlamen guini?* What use will you be here ? Why have you come ?

SINA. — This verb, signifying 'it is possible,' 'it is permitted,' 'it can be,' 'it may be,' as a defective impersonal verb governs the future with or without the connective particle *nu*; as *Siña unguasâ*, Is it possible for you to whet? Can you whet?

UHO. — This verb, signifying 'take', is used only in the definite imperative, second person singular; as, *uho*, take thou. It may be considered an interjection.

35. VERBS WITH IRREGULAR DUPLICATION (*Guáguato and Mailâ*). **Guáguato** is formed by reduplication from the verbal directive **guato** (thither, German *hin*), which is etymologically identified with the Samoan *atu* and the Hawaiian *aku*. It signifies 'to go to' (German, *hingehen*): **Guáguato yô**, I went (thither); **guáguato hit**, we two went (dual); **manguáguato hit**, we went (pl.); **uguáguato**, he will go. The present and imperfect, or copresent, are formed by reduplication, as **guáguaguato yô**, I am or was going (thither).

Mailâ, which is slightly irregular in its reduplication, is conjugated very much like an intransitive which forms its infinitive with the infix *um*. It is possible that the form **mámailâ** for the infinitive is a corruption of *mumailâ*; as it is, it appears to be a reduplication of the primitive form. The conjugation follows:

IMPERATIVE MODE

DEFINITE	INDEFINITE OR SUSPENDED
	SINGULAR
<i>Mailâ</i> , Come ;	Mámamailâ , Be coming ; (always) come.
Umamailâ , He shall come ;	Umámamailâ , Let him come.
	DUAL
<i>Tamámamailâ</i> , Let us (two) come ;	Tzmámamailâ , Let us (two) be coming.
<i>Mailâ</i> , mámamailâ , Come (ye two) ;	Mámamailâ , be coming (ye two).
<i>Uhamámamailâ</i> , The two shall come ;	Uhamámamailâ , Let the two be coming.
	PLURAL
<i>Tafanmámamailâ</i> , Let us come ;	Tafanmámamailâ , Let us be coming.
<i>Fanmámamailâ</i> , Come ye ;	Fanmámamailâ , Be ye coming.
<i>Uhafanmámamailâ</i> , They shall come ;	Uhafanmámamailâ , Let them be coming.

INDICATIVE MODE

PRETERITE, OR PAST DEFINITE

PRESENT AND IMPERFECT

SINGULAR

Mámailâ yô, I came or did come ; **Mámamailâ** yô, I am (or was) coming.

Mámailâ hao, You came or did come ; **Mámamailâ** hao, You are coming.

Mámailâ gui, He came or did come ; **Mámamailâ** gui, He is coming.

DUAL

Mámailâ hit, We (two) came, etc. ; **Mámamailâ** hit, We (two) are (or were) coming, etc.

PLURAL

Manmámailâ hit, We came, etc. ; **Manmámamailâ** hit, We are (or were) coming, etc.

DEFINITE

FUTURE

INDEFINITE

SINGULAR

Humámailâ, I shall come ;

Humámamailâ, I shall be coming.

Unmámailâ, You will come ;

Unmámamailâ, You will be coming.

Umámailâ, He will come ;

Umámamailâ, He will be coming.

DUAL

Utamámailâ, We (two) shall come ; **Utamámamailâ**, We (two) shall be coming.

Inmámailâ, We (two) shall come ; **Inmámamailâ**, We (two) shall be coming.

Enmámailâ, You (two) will come ; **Enmámamailâ**, You (two) will be coming.

Uhamámailâ, They (two) will come ; **Uhamámamailâ**, They (two) will be coming.

PLURAL

Utafanmámailâ, We shall come ; **Utafanmámamailâ**, We shall be coming.

Infanmámailâ, We shall come ; **Infanmámamailâ**, We shall be coming.

Enfanmámailâ, You will come ; **Enfanmámamailâ**, You will be coming.

Uhafanmámailâ, They will come ; **Uhafanmámamailâ**, They will be coming.

36. DENOMINATIVE VERBS. — These verbs, formed from nouns or adjectives, are conjugated like intransitive verbs without the prefix *fan*. Examples :

<i>Malango</i> , ill, or to-be-ill ;	<i>Tata</i> , father, to-be-a-father.
U <i>malango</i> , Let him be-ill ;	U <i>tata</i> , Let-him-be-a-father.
ta <i>fanmalango</i> , Let us be-ill ;	Ta <i>fanata</i> , Let-us-be-fathers.
<i>Malango yô</i> , I am-ill ;	<i>Tata yô</i> , I am-a-father.
<i>Malango hit</i> , We (two) are-ill ;	<i>Tata hit</i> , We (two) are-fathers.
<i>Manmalango hit</i> , We are-ill ,	<i>Manata hit</i> , We (all) are-fathers.
<i>Gine malango yô</i> , I have-been-ill ;	<i>Tumata yô</i> , I was-a-father.
<i>Hagas malango yô</i> , I was-ill ;	<i>Hagas tata yô</i> , I was formerly a father.
Hu <i>malango</i> , I shall-be-ill ;	Hu <i>tata yô</i> , I shall-be-a-father.
Uta <i>fanmalango</i> , We shall-be-ill ;	Uta <i>fanata</i> , We-shall-be-fathers.

REDUPLICATION. — With denominative verbs, reduplication, instead of expressing the present time, or the imperfect, diminishes the force of the verb ; thus, *malâlango yô* signifies I am-inclined-to-be-ill ; I am not very well. It also expresses continuation, as *malâlango* *si Magalahe*, the Governor is-still (being)-sick. With verbs derived from nouns it may be considered to express pretense, or as playing the part of some one or something ; as, *tâtata yô*, I am-acting-as-father, I am-fathering (some one) ; *manatata hit*, we are-playing-the-part-of-fathers ; *uhafanatata*, they-will-act-as-fathers (to the children). In the above examples the plural prefix *man* becomes *fan* in the plural of the future and imperative.